



# The Temple Artisan

OCTOBER, 1907

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**Mysticism, Social Science and Ethics**

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## THE TEMPLE.



**P**RIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.



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Behold, I give

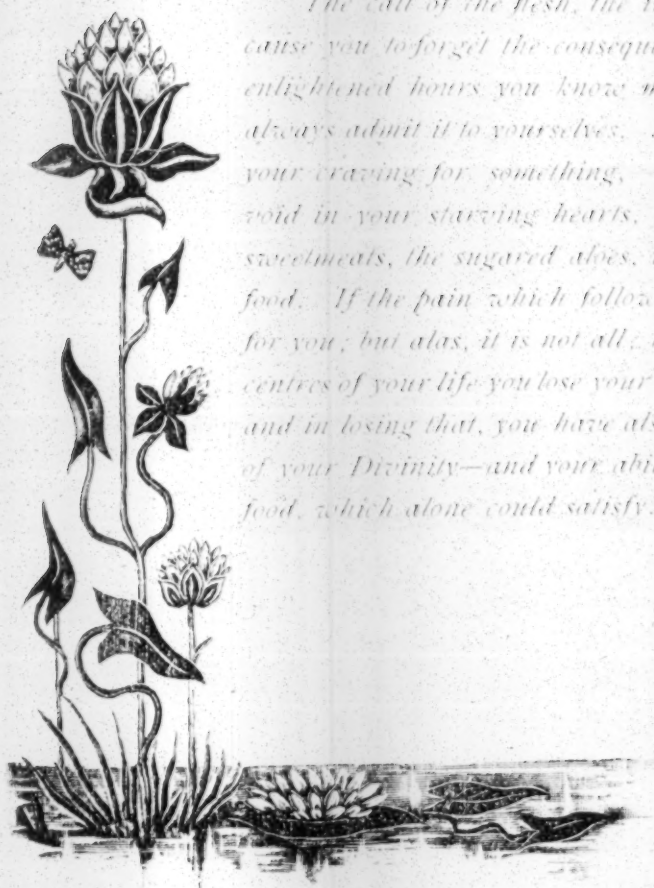


unto thee a key.

## THE CALL OF THE FLESH.

*Ah, children, children that ye are, in your hunger for the old joys, or the unexplored field of some new experience, ye forget that the old joys were the seed of your present woes, that the new field must inevitably lead you into a morass of similar suffering.*

*The call of the flesh, the intoxication of the new field, cause you to forget the consequences which in your more enlightened hours you know must follow, though do not always admit it to yourselves. So, inadvertently, or through your craving for something, anything, that will fill the void in your starving hearts, ye reach out for the frothy sweetmeats, the sugared aloes, which bear the semblance of food. If the pain which follows were all, it might be well for you; but alas, it is not all; in tampering with the higher centres of your life you lose your power of spiritual digestion, and in losing that, you have also lost your hunger—the call of your Divinity—and your ability to assimilate the stronger food, which alone could satisfy.*



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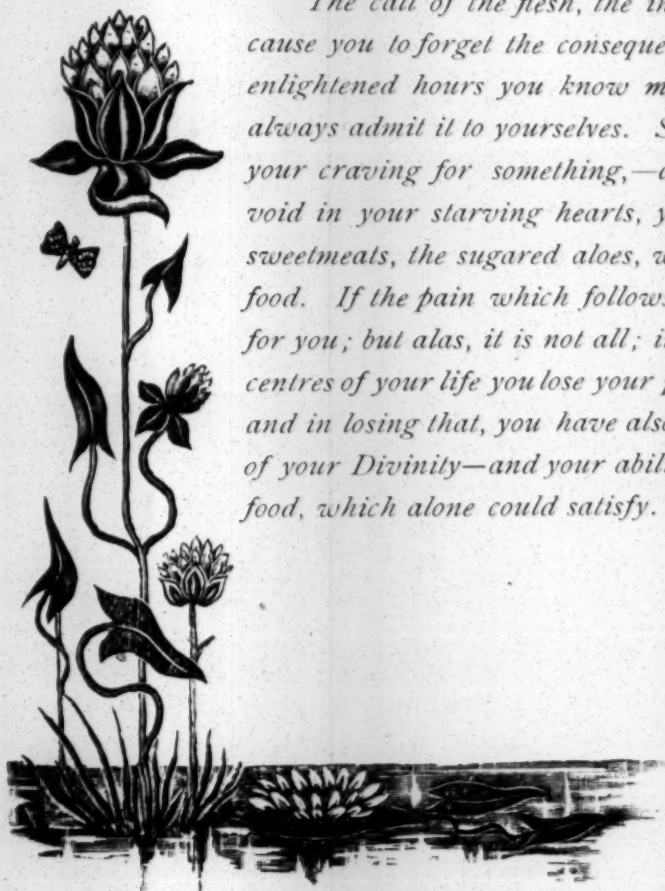


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**FROM THE MOUNTAIN TOP.****A DREAM OF LIFE.**

Still, as the breast of man when Life hath dashed his body to the earth and winged its own flight away above, lay the quiet lake, a gem of beauty, fringed with tender green, but still—so still, its very immobility struck something near akin to awe within the mind of one who stood and gazed upon that glassy surface which bore no wave or ripple, sight or sound of life, when, as though roused to sudden action in answer to a call, as might respond a sleeping army to a trumpet blast, far down where water met and kissed the sands beneath, awoke some giant power, a word of God, or passion's strong appeal, which lashed to motion each quiescent elemental life of all that mass of water; the lives, which, wearied by an age-long battle, slept and dreamed of greater strife to come; slowly, slowly, heaved the mass, till from the sandy floor to surface clear, some tension loosed, it broke in myriad glittering, rippling waves.

Fast and faster tumbled each bright wave upon the other, gathering strength with every move to change its form and lose its own identity in that of others; then, from Mother Earth another heave, a great expulsive pain, and rolling up, in form cylindrical, from every compass point, arose four giant waves, up, up, and over all the grassy fringe, as might a horde of maddened bulls stampeded by some awesome sound, or as the ocean's waves roll o'er its sandy shores when tide is full, arose those waves and left their bed till it was emptied and the land about was devastated, bleak and bare, a scene of desolation, in the midst of which now yawned a great black scene of desolation in the midst of which now yawned a great black lay such dead and dying fishes midst the slimy ooze, as filled my soul with horror past the telling.

O Life! I cried, is this thy work? Is this what thou hast brought upon this once bright, peaceful scene, where earth and sky and water met, embraced, and filled the very air with joy? Hast thou done this, or has the hand of Death dashed thee aside and claimed what thou hast lavished upon man, despite thee, and the power thou hast?

But e'er the words I uttered long had beat the air, I heard a sound as of a newly risen wind, a sound of rushing waters, and from the East, the West, the North, and South came back those recreant waves, each bearing on its crest myriad lesser lives which long had waited for the dark, cool depths which only waters massed could hold in leash and fructify and give again to earth in some far



distant time when once again they rose and left their bed, carrying out the weight of lives and scattering them throughout the land for other, greater lives, to feed upon, for life alone can feed the living.

Again the lake was still; again the fresh and verdant fields; the tender green that fringed its shores brought gladness to my heart, and as I gazed and memory brought the picture of that other scene before my inner eye there also came the knowledge sure that Life, not Death, wrought all the miracles which passed before me, and, whether it be storm or tempest, peace or beauty rare, it matters not, for far beyond our mortal ken a Master hand doth guide the magic wand with which is writ the destiny of man from that far distant time, when rolling o'er the earth the waters gathered up the seed of life and held it, 'till upon another day, within another age, they rose again and left new forms of life which grew and multiplied and wrought these finer forms of ours which now can bear the consciousness of God's own life, and live to His great glory and our own eternal joy.

POLARIS.

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## THE POWER OF THE CENTRAL CELL.

### TEMPLE TEACHINGS, OPEN SERIES, NO. LXV.

#### CHILDREN OF THE TEMPLE:

Will you not try to put aside any opinions formed by hearsay in reference to any member of the Official Staff of the Temple, and for the sake of your suffering fellow creatures in the world, as well as for your own eternal good, and your personal development, ask yourselves the following questions:

Have you ever heard or read of the advancement of an individual to a position of honor or power, that did not arouse the envy, hatred or jealousy of one or more persons who had been seeking that particular position for themselves or some other interested individual, and regardless of the real worth and ability of the advanced, have you not seen the simplest, most natural acts and words of such an one misconstrued and magnified beyond recognition by the latter, or by those who were in a position to judge fairly?

Have you not found in all nature, in all evolutionary aspects from that of the atom to a God, in every phase or differentiation of the Eternal, One Life, so far as your observation has extended, that one single point, cell, organ, individual, nation, star (sun) was the centre of attraction and distribution for the action of the

evolutionary forces which were in process of creating or had created, not only the circumference, of that great mystery in form, but all else that came into manifestation between such a centre and the circumference?

It will be according to the nature of the task allotted such a centre by the Lords of Karma and its plane of action as to whether it will be a visible or invisible centre, but always its office is the same.

Have you ever known a revolt, a belittling of lawful authority, usurpation of rightful prerogative, repudiation of requisite directions, in short, injury to or destruction of the centre of action, to yield anything but disintegration of mass, mental and physical suffering, and loss of opportunity for many in line for advancement?

Does not the whole history of the human race, as well as all known phases of nature teach us this great truth?

Is not such rebellion, revolt and disobedience the underlying cause of all human suffering, delayed progress, and continuance of warfare between nation and nation, man and man?

Do not all successful ventures in business, government, and family life, as well as all lower natural phenomena, plainly teach that however limited the nucleus, the building centre, may be, if it be in its rightful karmic position, its destruction leaves the mass in form which it has created, without a vehicle for the attraction and dissemination of the requisite building and sustaining forces, and that by its protection and sustenance it is enabled to work in harmony with every molecule of its organic whole, thus giving to the same what it alone could give. As rapidly as any unit of a given mass reaches a point of development where it has become a recognized instrument, capable of directing lesser units to the advantage of the whole mass; the central nucleus in accordance with the higher law which governs the whole mass, must avail itself of the services of that instrument, and must do its utmost to advance and emplace that instrument where it can do the most good for the greatest number. Not to do so would be to jeopardise and eventually to destroy the whole mass of which it is a constituent part, for evolution is conducted on strictly mathematical principles. Man's ignorance of or disobedience to that one law is the primary cause of all the wretched inhuman forms of government, and political corruption in the world today.

It is an easily demonstrable truth that every cell, every individual that refuses to perform its own duty and usurps the duty of another; every cell, every individual that attacks or minimises,



or detracts from, the authority vested by Nature in the central cell, the electric generator, receiver and transmitter of the constructive forces, becomes a source of great danger to the whole mass,—becomes an avenue through which the destructive instead of the constructive forces may work, and is therefore the common enemy of the constituent part of that mass, of whatever it may consist.

Man's cruelty to his kind is seldom the result of an inherent desire for cruelty; its basis, if normal, is almost invariably his own material self interest. But however culpable he may be, if he has not been found out, he indulges in a little feeling of satisfaction when some other guilty one is brought to punishment unless he is a partaker in such punishment. Such characteristics are among the first which must be killed out in the true disciple of the Lodge.

No amount of pressure could be brought to bear upon an Initiate, great enough to influence him to hand over to the "tender mercies" of his kind, any poor soul that had sinned against him individually. He knows that though its judgments tarry long, the guilty one will meet his punishment by means of the Law of Laws, but even should the latter escape such payment of indebtedness nothing but regret for the fault would be tolerated.

If thunder and lightning, earthquake and fire could arouse and hold the attention of the rebellious self righteous man fixed, long enough for the still small "voice of the silence" which always follows a storm, to be heard, and the light of the spiritual torch he unwittingly carries, the torch of Divine Wisdom, could be uncovered, it would show him how he himself had madly, ignorantly brought on the storm and the fire, the anguish, loss and disappointment, by the defiance he has hurled at the law. One short cycle of cause and effect would then be complete, and he would have learned how he himself had murdered his loved ones, had laid the lines and carried the explosives,—the seeds of contagious diseases, the poison, the knife, the dagger, that has wounded himself and destroyed thousands of his equally anguished, struggling fellow creatures; have maimed and crippled others and brought on famine and pestilence; and still worse, has destroyed by self indulgence, the avenue through which the creative forces must work to furnish vehicles suitable to attract to earth, and embody, the souls which would be capable of freeing him from bondage, and teaching him to work intelligently with Nature's great, immutable principles in order to utterly drive all wilfull evil from the face of the earth, and give the impetus to the divine firey lives to flash forth

the news of a revived, forgiven and forgiving, unspeakably great and glorified New People, in a stream of white light that would lighten all the dark places of the universe. But ere even the ideal of such a finality can become the recognized ambition of the people at large, countless numbers must go down into the great darkness. The artist, the dreamer, the scientist, all who have caught a glimpse of any part of that ideal, must pay the price of daring to underestimate the importance of the material gods who have claimed their worship, and being refused, will sacrifice them as they have sacrificed every unwilling devotee of Mammon and brute force in the present manantara.

Man has never accepted, will never accept the highest ideal of his fellowman—the Brotherhood of Man—as worthy of his devotion, until selfishness, poverty and suffering have driven him to it; at least to the extent of acknowledging its worth and generously placing himself and his substance at the service of the other, to aid in its materialization. No matter how much good may result to the world en masse, unless he can see a way to possess himself individually of the advantages to be gained by associated endeavor, the average man is not able to overcome the force of jealousy awakened by the thought that the ideal is not his own, and this limitation in himself keeps him at the circumference of life, forces him to follow the weary round of the Great Wheel from life to life. He feels no vibration of attraction from the centre because he has placed himself at such a distance from that centre, and meeting with no force of resistance in him, those vibrations are caught and fixed in a denser, a material state of substance which forms the circumference, and there must he remain until he learns that he can wrong no fellow man by word or thought or deed and go free from Karmic action himself,—until he learns that he himself must open up the avenues he has closed between himself and the central nucleus of the world cell to which he belongs, and as those avenues lead through layer after layer, plane after plane of minor cells, or organized bodies, with which he is connected with unbreakable strands, he must become able to harmonize himself with all of those bodies before the full strength of the evolutionary currents of life can flow unobstructed from the centre to the circumference of his individuality through the avenues thus kept open, and through which he himself will be drawn back to the source of his being, back to his home and his Father's heart where the feast for the prodigal son is set and awaits his coming.





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## EDITORIAL MIRROR

"Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding-board; the hand that sweeps it, to the tuneful breath of the GREAT WORLD SOUL. The string that fails to answer 'neath the Master's touch, breaks—and is cast away.

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes."—*Voice of the Silence*

✽

At different times during the years that have passed since the inauguration of the Temple work the attention of members have been called to some proposed plan of work, or direction given by the Masters concerning a very necessary departure from older lines of work or some entirely new effort. Every such direction has been given either because of some demand we have made on the Lodge—on God—by conscious supplication or intense yearning. Often because the direction (which came in response to the appeal) did not have on its surface some special reference to, or connection with the subject matter of such demand, few realized that the companion law Supply was being set in action in our behalf in direct answer to our demand, and so have done little or nothing toward carrying out such directions therefore ignorantly or thoughtlessly depriving ourselves of the very thing we were anxiously seeking. In some instances after the first notification there was but little if anything more published in reference to such directions, because we had no right to continue repeating them, when the Master did not do so.

✽

Neither he nor any other Master will continue directions about a matter that is being ignored. Sometimes such directions con-

cerned the building up of some particular order, or the making of conditions whereby it would become possible for him to take some more decided step toward the fulfillment of the desires and demands that had been made upon the Lodge, and which he alone could satisfy for the reason that they pertained to the particular degree of the Lodge controlled by him. When no effort was made by those who possessed means and ability to assist in carrying out those directions, no further allusion was made to them by the Official Staff, for the before mentioned reasons, consequently some of our comrades have thought that they had been carried out when in fact nothing had been done toward it, because without requisite assistance, we were unable to perform the often gigantic tasks referred to, but that fact did not prevent our sometimes being criticised harshly by the same comrades, who had neither made an effort to assist or to learn the causes back of our *seeming* laxity.



When evolution has brought us all to the point where we are able to see that any given direction of a Master, however simple it seems to be, vitally concerns every one who sees or hears it, to a greater or less extent according to the ability of the individual to carry it out; and also to observe more clearly the action of the law of supply and demand as regards our own personal desires and demands; we will think very seriously before we permit ourselves to disregard such directions. It is well said that "a matter that is everybody's business is nobody's business," in so far as it is an indication of the selfishness and thoughtlessness of the human race. We do not often perceive the fact that our repudiation of a public duty is the cause of our inability to draw to us the fulfillment of our most cherished private desire. Of one thing we may rest assured that until every true Temple child realizes that every thing that concerns the Temple work vitally concerns him or her, we can not regain our lost inheritance, and if we have even the faintest idea of what that inheritance consists, we can not look upon that possibility as any light thing. If ever a conception of the value of that inheritance to humanity as a whole enters our minds, we will find no rest until we have done all in our power to regain it. We have grown so accustomed to looking at all things from a selfish personal view point, that it is difficult to realize we are working against immutable law; against the law that has differentiated man from the animal kingdom, the law that gave the impulse to the higher orders of animal life to sweep around the lowest point of the cycle of development into the ascending arc of the circle and on toward its beginning which is equal to the point in the centre symbolizing Divinity.

B. S.



## CHILDREN'S DEPARTMENT

*Temple Builders—Lesson 44*

## THE PLAYMATE—HEARING.

Hearing was now the only one of the Triangle left in the garden. She was lonesome, of course, without her dear sisters Love and Understanding, but then she still had the square, her brothers Touch, Sight, Taste and Smell.

They were all busy working and playing together one Friday morning, putting the paths and the garden in order and forming beautiful figures for new flower beds, when Hearing stopped suddenly and cried out to the others, "Listen! I hear a Voice calling to me."

As she stood silently listening to the Word the Voice was speaking to her, a beautiful indigo-colored light surrounded her head and filled her eyes with mysterious thought.

She waited until the Voice had finished speaking and then as if in answer to it she sang the strong, sorrowful tone, la. The tone floated over the garden on the sunbeams. Songs burst forth from the throats of the birds, the grass, trees, flowers, clouds, the whole heavens joined in the chorus, in the very midst of which a small bright copper arrow dropped at Hearing's feet.

The brothers had been looking and listening in wonderment all this time, and when the arrow dropped they began to be seized with fear, but Hearing turned to them, and taking the arrow in her hand, said, "Venus has sent this to me, shot straight from Cupid's bow. The Voice has called to me to come help Love and Understanding. They find confusion and disorder everywhere and I must help them to get things into their proper places and teach people how to work and play happily together. I will listen for the Word of starting from the Voice, and will put this arrow in my hair and it will carry me wherever I should go."

Everything was now excitement in the preparations for Hearing's journey. The last message had been given, the last good-bye had been said, and the playmates were waiting in silence for the Word that would bid Hearing depart. In a short time Hearing exclaimed as before, "Listen! I hear the Voice." The arrow in her hair began to glisten and tremble as if it were alive, when suddenly Cupid appeared before her and, shooting another bright arrow from his bow, said, "Follow the course of my arrow." Immediately Hearing was borne into the air on a misty cloud that had

formed about her, with her quivering arrow shining in her hair and following the flight of the larger arrow.

The brothers watched her until she was out of sight then turned to their work while they talked of the wonderful journey of Hearing.

The arrows and the cloud in the meantime were directing and carrying Hearing over the world. The birds were singing so gaily and the air was so full of music and Hearing was so light-hearted and joyous to be sailing among the beautiful clouds that she forgot to listen to the silent Voice that spoke the Word to her, and she began to feel dizzy and sick. She noticed, too, that her arrow had stopped quivering and glistening and she would have fallen off the cloud and sunk into a black pool of mud far below her if she had not suddenly looked upward, where she saw the beautiful Mother Venus smiling down upon her and telling her to be quiet and fear nothing and the Word would soon be spoken to her again.

Hearing nestled among the soft folds of the cloud and waited and sure enough, just as Venus had said, the Voice spoke to her again, her arrow began to glisten and quiver once more and follow the larger arrow, which was fast making its way into the middle of a large field. Hearing followed and alighted from her cloud. Upon looking about her she thought she had never seen such confusion. Piles of brush were lying on one side of her, stones and rubbish of all sorts on another side and all over the field was the same condition. Someone had evidently sown wheat in the field, too, but it was being choked out and killed by the numerous weeds and the rubbish.

"Well, what can I do here?" said Hearing. "I am only a child in this great field and in all this confusion I can do nothing." She had forgotten again to listen for the Voice and was about to cry from discouragement and homesickness when she reached up to her hair and pulled out the arrow. She was startled to see it had turned dark and she was about to give up in despair when what do you think she remembered? She had forgotten to be quiet and listen to the Voice of Mother Venus of course. She was so glad to remember that she quieted herself at once and immediately Cupid appeared and shot out his arrows first one way, then another. She followed them all in turn until she found where they rested and brought back with her a great number of different people, strong men and active children. She took each one to their own place and soon the whole field was alive with men, children, horses



and wagons. The stones were being hauled away, the children were pulling weeds, the men burning brush, the wheat was cleared of all its enemies and the farmer was giving thanks for the help when the feathery cloud dropped to Hearing's feet again.

She jumped on to it while all the people watched her and was carried swiftly to a playground where children were fighting and quarreling among one another about a game they wanted to play with seven different colored balls. Each child wanted a ball some other child had or wanted to play in some different way from the others.

As Hearing floated down among them they were much surprised and delighted with their new guest, but when she began to question them about their balls they began to quarrel again, but Hearing had all be quiet and listen to her. Then she showed them how to form in circles and stars and squares and all beautiful figures and lines and throw and pass the balls to one another. To each child she shot a different colored arrow and each child chose the ball of the same color.

The children were soon playing happily, and Hearing started to sail away. The children begged her to stay but she told them no, if she stayed they could not hear her, for her voice could only be heard when she was absent from them except on very rare occasions.

So Hearing followed the darting arrow into the skies again to be sent on another errand, while her tree in the garden was becoming so filled with song birds that gave forth such beautiful music that the tree was now known as the Musical Tree.

Funny sayings of Temple Builder. First Child—"My mother has the dress I wore when I was a little tiny baby." Temple Builder—"Oh, that's nothing! my mother has the dress I was borned in."

The Central Group of Builders is holding public meetings in Oceano under the name of Song Service and Nature Talks. It is hoped much good will come of the meetings in the way of interesting strangers.

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### GENESIS FROM THE STANDPOINT OF OCCULTISM.

The word Genesis means Generation, Origin, Source, Beginning. An explanation or account of the origin of something. It is the name of the first Book in our Bible.

Occultism means the search for that which is hidden, obscure, covered over, concealed. That which is not apparent upon mere inspection, nor deducible from what is so apparent. Opposed to

what is manifest. Beyond the bounds of natural knowledge; only discovered by research, patient study and experimentation, and by the use of spiritual faculties.

What is called Science does not deal with the beginning of things. It only deals with the manifestation after it has reached a certain point. It maintains that nothing can come within its field of observation save such concepts as may be formed by the intellect on the facts which have been collected by the senses, or beyond that which the imagination can construct out of the material supplied by the senses, it refuses to go further into the origin or genesis of things.

In the book entitled *The Secret Doctrine*, compiled by H. P. Blavatsky, is traced the beginning or origin, the Genesis. The matter of the book was supplied by Sages, or Masters, and is ancient writing. It postulates as the first fundamental proposition, "An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE; beyond the range and reach of thought, unthinkable and unspeakable." The One Reality; Absolute Consciousness, of which conscious existence is said to be a conditional symbol. Spirit (or consciousness), and Matter (or substance), are symbols, or aspects of The Absolute. We can only begin to think or speak when manifestation occurs, or generation begins. We may say *creation* begins, if we use the term to mean formation, to bring into existence; but not in the sense of making something out of nothing; unless we say, Some *Thing* out of No-thing.

By a creator is meant one who brings into form, into manifestation, after the pattern or idea in the Universal Mind, the plan, as in the mind of an architect.

The idea of a *Suprême Being* seems to be innate in every human race, in every mind, deny it as one may.

The English speaking people use the word God to express their idea of The Supreme. This word by some is supposed to be derived from Good, by others it is traced to the Scandinavian word Woden, or Wind. For the mind seeing something mysterious in wind, feels its power and holds it in a sort of awe. So with the word Spirit, meaning *to breathe*. Jesus said of the wind, "Thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth, so is every one that is born of the Spirit." John 3 and 8. And he also said, "God is Spirit, and they who worship Him must worship Him in spirit and in truth." John 4:24. Others again trace the word God to the Hebrew Yod, or Jod. The He-



brews also used JHVH, which they only dared breathe out; we translate it Jehovah by adding the vowels. The Hindu uses *Parabrahm*, i. e., beyond finite thought, beyond manifestation. They conceived of *Parabrahm* as essentially threefold, this essence, latent in The Absolute, to gradually appear as Matter, Force, and Consciousness. First is Substance, or, as we call it, Matter. Not matter as we know it on the physical plane of consciousness, but the essence or root of matter, the spirit of matter. This, energised by the essence of Spirit, brings forth universal manifestation, makes it possible. So we have the negative and the positive, without which no manifestation is possible. The female and the masculine principle, the two in one. The third is the *appearance*, the Son. So we see the Trinity is necessary if there is to be creation, beginning, manifestation—Genesis. In Spirit is included Force. In fact Spirit is synthetic, it includes all, even Form as ideation or plan. Force includes energy and intelligence.

We are told that "Mind is a term used to express the sum of the states of consciousness grouped under Thought, Will and Feeling." We speak of Universal Mind, meaning abstract, absolute Thought, Will and Feeling, of which the manifested universe and man are the expression, the out-picturing, the concrete appearance; or as the Hindu expresses it, "*Maya*," which means literally, "a picture painted for a purpose."

In Eastern philosophy (and we find it in the first chapter of the Gospel of John), the first expression of The Absolute is called "The Logos, The Word," or as some have it, "the *speak* of God." This name, we are told, implies an architect, and a builder, as word implies sound, and sound is the great formative power in Nature. Many experiments have been tried to show this form-building power of sound. Take for instance an ordinary drum, so arranged that in the parchment head you have a vibrating surface; then on this head sprinkle some very fine sand or the dust from the lycopodium. Now draw a violin bow along the edge, and when the right notes are given out, the sand or dust will assume geometrical shapes, or those of flowers, etc. By means of mirrors and tuning forks lighted up by magic lanterns, the vibrations are thrown upon screens, and made visible. These images change as the notes made by the tuning forks change, so that it is to be seen that when one is making harmonious sounds beautiful shapes are formed in the ether and in the air around. Also when notes are sung by the voice into a horn-shaped instrument, more elaborate forms can be builded, such as

ferns, trees, and flowers. Then again two pendulums have been set swinging, each having its own motion, yet made to interact with each other, the motion of one modified by the motion of the other. Then by means of a pencil attached by means of a lever, most marvelous and elaborate forms were traced on a card. Geometrical shapes, perfect in their angles and curves. So with experiments made with light waves, color is seen coming forth. In Nature are to be found the beautiful forms in the mineral kingdom. Crystals, wonderful in their complexity, are builded by sound. In the vegetable kingdom are to be found the same wonderful construction of forms, spirals, curves, and all governed by law. But Sound also can destroy, as has been discovered. The vibrations of sound separate the molecules of matter, and break up forms. But there is no annihilation; one form disappears that a better may follow. Throw one ray of light upon a mass of colored substance and you can generate sound from color which is light. Put the colored substance into a ball of glass and you can, by throwing light upon it, produce a low sound. We are told that in order to communicate with Masters in the inner spheres color must be used. And that what is word on the physical plane is color on the astral. This is because of vibration. In order to produce the color needed to convey the idea, one must know what vibrations to put into motion.

Some of the very ancient books were written in colors.

The Logos, The Word, or Sound is spoken of as at first dividing, or differentiating into two, described in the West as Spirit-matter. Not Spirit *and* Matter, but Spirit-matter, as two aspects of the One. The Universe is an evolution, or unfolding of this Spirit-matter. So we have the idea of The Absolute back of the expression, which expression is called The Logos, The Word, and of this as also unmanifested, except as the two in one, Spirit-matter, spoken of sometimes as Sun and Moon, Fire and Water; Fire as the Light of the Logos, Water as the root of all matter.

FRANCES J. MEYERS.

(Concluded next number.)

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### THE TEMPLE CONVENTION.

Comrades of our House, and Brothers of the Flame, and especially those who could not come to this great gathering of ours:

I write somewhat of what I have felt, seen and understood of those great things around me there. The deepest thoughts and



feelings, the strongest that I felt I cannot speak, for I have not the word to express the thing that is in my heart.

I am conscious of seeing but dimly and feeling but vaguely the wondrous dawning light upon us all, the prelude to the full risen Sun of Christ, when under rays of His great thought will rest this City Beautiful that is to come.

Each of our Conventions has ever been better than the one before, and I go to each if it takes my last cent, for in the coming year I know it will be an aspiration, and indeed months before the next one comes round I feel the need of it to bring me back to tone, and to expand and raise my ideals and to bring away a touch of the indomitable spirit of the brothers and sisters of our house and a breath of the forces of the Inner World.

And now of this last Convention:

Never before was there such a steadiness within the Centre and such a poise in all the members. This was no aggregation of curious people craving emotional or psychic experience, but of people ready and willing to spend themselves in the Master's work.

The Master's battle call, "Arouse ye,—Arouse ye, Children of the New Covenant," was sung by Dr. Little to music composed for the occasion. It sent a great thrill, as of the old battle heroes, through the Convention and set a tone in our hearts that stayed with us through the whole period.

As we were not seeking emotion or thrills or psychic experiences we were to have them to the limit, each in his own way, but the emotion was controlled, the psychic experience full of wisdom and inspiration.

The first meeting sent out its forces to the earth and humanity like a great dynamo at full speed; by steadfast heart, it generated a steady, continuous current, not in gusts and impulses. It was the steadiest and strongest meeting of the kind I have attended.

The Temple Home Association meeting completely demonstrated success, for we now have a tried band of comrades capable of steady self-sacrifice and understanding each other sufficiently to be able to work successfully together and love each other. This is the all important factor to our success.

Financially it is proven that if we outside members keep up our enthusiasm and send in cash as we have done in the past, within at the most, two years, things will be so fixed that our activities at Oceano will be self supporting and we will own enough land unincumbered to set our roots in permanently.

Of course, this does not mean that there will be any let up upon our responsibility, for the Temple and the City are still unbuilt, but we will have our roots strongly in the ground.

To gain this really permanent grip on things we must keep sending off cash with open hands, and those who can afford it and have comfortable incomes might, if they desired, hasten the end of the hard struggle that has to go on at the Centre to make ends meet and to build up our organization on firm foundations.

Those members of the Temple who do not make all the effort possible to build up the T. H. A. and only concern themselves with the Temple itself are missing largely their chance to help build the city and raise the great Temple, and in the years to come they will be sad because of this opportunity they have missed.

There were other meetings, where greater forces came than at the first, and many lifted themselves close to the great silence and sustained a touch within their souls never to be forgotten or lost again, but to be the greatest factor in their lives to come.

And there were picnics and sand dunes and walks and horses and bathing suits and fun and music to keep us normal and balanced in our feelings. And then the last meeting came and many talked and many things were learned, for all talked sense. Last, two letters were read to us, one being good tidings that the Master cometh. The other warning us to look within and see that we are pure and sweet and true, and that we follow lovingly the Path.

Some think that voice which spoke was still our Sister's voice. To me it was not so. It came in truth golden with the tone of Master's love, kindly with the sound of His good will. A sadness grew within me as I heard, that blended with a joy and peace from Him. Sadness for the errors of the past, the dullness and inertia of my mind and grossness where His purity should dwell.

But ever in the rest of this great life, which I see dimly cometh to us all, will ring those golden tones of love to me, the touch of His good will upon my soul.

This was the greatest Convention of them all, in steady force, strong, self-centered calm; never had we its like. Here was a band of drilled, determined enthusiasts, ever standing upon their own feet, self-reliant, yet ready to obey as soldiers should. A band of heroes reared with many a fight, strengthened by life's contentions, ready to fulfill great purposes.



It was an honor to be with you all, comrades of our House. Forget not what we saw, forget not what we heard, hold to the light, hold to the work. Carry the Flame we caught through all the ways of men. Forget not this is sacred work and that we build on holy ground. So we must be true holy knights, to sit beside the Table Round, to bring to earth the Holy Grail.

Let us not forget those things, O my comrades, when we turn again to the every day to work, square meetings, and helping of our fellows. Let us remember at least some of the light we have seen. Let us digest at least some of the truth we have heard. Let us fight the old fight with the world, the flesh and the devil. Let us draw Excalibur, the holy sword that brought peace, so that the god Lugh (?) may bring the bowl of inspiration that standeth behind the Holy Grail, so that there may be a place made for the Christos on earth among men.

J. VARIAN.

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#### TEMPLE HOME ASSOCIATION NOTES.

The Association in conjunction with Brothers Gildersleeve and Teller has recently bought out the blacksmith shop at Oceano, including all tools, equipment, buildings and town lot on which business is located. A good business has been established there for years, and the brothers mentioned are kept very busy, from the day they took charge.

And so the work expands.

It has been repeatedly said and written that when any opportunity arose in the T. H. A. by which it would be possible to gain a living we would at once notify such members as were planning to locate here with us.

There are several such opportunities now where a strong, capable and industrious man, possessed of a few hundred dollars capital could use such qualifications to great advantage, spiritually and materially. For instance, there is an established, paying, well equipped Poultry Department which now requires just the right man at its head to rapidly increase its importance and financial value, both to the Association and the head of the department. The requisite incubators, brooders, land, stock, etc., are all at hand. If necessary, a small house on the same section of land could be obtained at very low rent if the head of the department were married to one who was thoroughly in sympathy with the plans.

The Farming Department also is now at a stage where some changes are necessary, owing to the fact that the former heads of the same are now taking up and establishing other lines of work, of as much or more importance. The right man, or man and wife, who are experienced, capable and physically able to do the work and direct helpers, could now step into an organized department with every prospect of success.

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There is also a possible opening for a small store, and also a dairy, but the necessary qualifications mentioned for the head of the farming department are equally necessary in said openings. The right man could invest in either with a certainty of immediate good results.

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There has long been a good opening for the establishment of a Home Laundry department, which still obtains, and which would also furnish a living income from the very start.

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We have never urged members to come here, and have discouraged many because the Association did not have sufficient means to do their part in capitalizing any of these departments. It is now in better shape to unite with individual members for the establishing of said industries, having control of necessary equipment and experience.

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If members have not sufficiently realized the great issues at stake, their responsibility for helping to make conditions of which other, more handicapped members, might avail themselves later on; and, above all things else, the opportunity for spiritual development and harmonious surroundings, we dare not take upon ourselves the karma which would be ours if we urged or insisted on their coming against their will and desire. We can only state as plainly and fairly as possible, just what may be expected from them, and what opportunities are at hand, and leave the decision with them. But we strongly urge those who have made a decision, or may make such a decision as a result of this message, to lose no time in communicating with us in reference to the same, and let us give them the advantage of the possible openings. Let us hear from them at once; and we especially request that they will be as explicit as possible as to their own desires, qualifications, means, family, etc., in order to save time and enable us to be equally explicit and helpful.

One important point must be emphasized. Members should



not come here prematurely. In other words, when there is an opening for them, we want them, and the work will need them, but unless they can identify themselves *directly with the work* in some capacity, enter into the plans of the work, build and live on the Association land, it is far better for members to remain where they are. There may be some few exceptions to this rule, but if so it only proves the rule. Both interiorly and exteriorly, members will do the work great harm if they do not work into the plans of the T. H. A. and consult the Association first of all in regard to their desires and plans as to coming here, and be sensible enough to realize that those in charge of the work know *what they are talking about* when they advise one way or another, and that there are always big reasons back of such advice—even if such reasons are not always given out in detail. Great wisdom is back of the work and the plans, and those who are now blind will see in time—and regret that their temporary blindness made them obstruct instead of helping.

W. H. D.

### TEMPLE ACTIVITIES AND NOTICES.

Our brother, Mr. O. L. Heflinger, of Oakland, Cal., is now making a visit of a few days at this Centre. His former home was in Paso Robles, Cal., and he is well acquainted with this section of the country.

\* \* \* \*

Our sister, Miss Evelyn Earle, of the Headquarters Staff, is visiting friends in Los Angeles for a brief period.

\* \* \* \*

Mr. O. V. Smith, of Milford, Conn., recently spent a few days with us, visiting friends at the Centre, and was much interested in our work here. We hope to see him again ere long.

\* \* \* \*

The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members will respond promptly.

\* \* \* \*

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

\* \* \* \*

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

\* \* \* \*

It is requested that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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